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FOR THE GOSPEL MESSENGER.

THE BIBLE, THE STANDARD OF FAITH, AND THE PROPERTY OF ALL:

A SERMON,

Commemorative of the first publication of a complete copy of the English Scriptures, Oct. 4, A. D. 1535. Preached in Charleston on Sunday, Oct. 4, 1835.

[CONTINUED FROM PAGE 335.]

"And he said unto them, is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?"—MARK, IV. 21.

II, Such, my brethren, would seem to be the natural conclusions of unbiassed reason—such the stand which the Scriptures themselves appear to have taken. *To what extent, we may ask: 2dly, have these principles been received and acted on in the history of the Christian Church?*

I have already said, that by the early successors of the Apostles they were admitted universally, and in their fullest extent. The pains which were taken, and taken effectually, to ascertain precisely and definitely the canon of the Scriptures—the diligent attention which was early given to have them translated into the various languages in which the Gospel had been preached—the frequent quotations and appeals which were made to them in the early writings—the reverence which was shown to their authority—all prove that Scripture was then regarded as the standard of faith, and that the right to know its contents, and to appeal to its decisions, was recognized in all. It were needless and unsatisfactory here to cite examples and testimonies to confirm and illustrate these broad assertions. From the earliest period onward for at least five centuries, we might call in as witnesses, such men as Justin Martyr, Irenæus, Cyprian, Hilary, Optatus, Basil, Chrysostom, Austin, Jerome, and Theodoret, in evidence that the Scriptures were universally received, and universally appealed to, as the standard of truth; and that to explain or oppose them by any co-ordinate authority was esteemed heresy in itself, and the fruitful source of error.* The versions which were made of the Scriptures in those early times, relics of which are still in existence, and treasured in the halls

* Tillotson's Rule of Faith, Part 4, Sec. 2.

of science as of no ordinary value, are however the most conclusive evidences of the aspect in which the matter was regarded. When the Christian religion was introduced into Britain, is a fact which can never be fully ascertained; but there is no lacking of evidence to prove, that from a very early period, and for several centuries, its inhabitants possessed the Scriptures in their mother tongue; and authentic accounts are preserved of various versions of the whole or particular portions of the Scriptures, at an early date existing among them in the Saxon language. No bulls or anathemas had then induced a doubt whether it were not the right and the duty of every man, to know for himself what God the Lord had spoken. And it had been well for that portion of the Church of Christ, had it continued afterwards in the maintenance of the same Scriptural, rational, and independent principle.

The slow, laborious, and costly process of copying upon skins, which then alone was used, raised however so formidable a difficulty to the multiplication of the copies of the Scriptures, that as the limits of the Christian Church increased; it became next to impossible to keep the supply on an equality with the demand; and in the gradual, but natural course of things, the difficulty of attainment begat indifference—and indifference soon suffered the multitude to sink into ignorance—and ignorance prevailing, by lessening the danger of discovery, furnished opportunity and temptation for the propagation of error—and error raised into power by that prevailing ignorance, saw at last the necessity of riveting its chains, by at once degrading the Scriptures from their exclusive sovereignty, and throwing an air of criminality round every attempt to draw them from their obscurity, and to institute an inquiry and appeal to their decisions. Under the natural operation of such a train of causes, the Scriptures were to all practical purposes banished for successive ages from the Christian world; and it lay prostrate in one torpid mass under the paralyzing influence of ignorance and blind delusion. The candle which God had lighted, instead of being placed in a candlestick, and set conspicuously where it might be seen by all, was indeed concealed under a bushel; gladly would it have been entirely extinguished, had not an overruling providence mercifully withheld from man the power to do it. There were not wanting perhaps in any age a faithful few, who sought with honest zeal, and in the pious maintenance of their inalienable right, to remove the covering which had been cast over the truth; but so ill they were few and feeble, and their efforts, though not in vain to themselves, yet failed of accomplishing the needed purpose. The light which God had given was concealed; and to vindicate its concealment, it was variously asserted, that its rays were imperfect—that it was not meant to shine—that its

guidance was not so safe, or worthy of dependance, as that which was furnished by the wit of man himself. And can we wonder then, that the Church was left in a thick and soul-destroying darkness—and that men went on, groping blindly, and madly, and hopelessly, their way to ruin? Can we wonder that in those ages of self-inflicted night, all that was unholy, polluting, corrupt, degrading, and destructive found an entrance into her portals, took up its abode in her sanctuary, and erected its throne upon her very altars? It was the legitimate effect of such a cause. It was the unavoidable result of the concealment of the light which God had given—which God had entrusted to his Church, for whose preservation and diffusion the Church had been solemnly commissioned. In this contempt and abandonment of God's own word, men had violated their plainest duty, and sacrificed their most inestimable right; and they justly merited an abandonment by God to the necessary consequences of their unfaithfulness and ingratitude.

But, thanks be to his name! this era of darkness was not allowed to be perpetual. The very triumphs of corruption and error furnished occasion for their downfall. The written record of the word of God was proscribed; the presumptuous arrogance of "spiritual wickedness in high places" falsified its authority, stigmatized its revelations, and forbade its perusal; but there was still a record of his will, written as with the pen of a diamond, upon the tablets of the heart. No human proscription could extent itself to that: and when corruption and error rushed forward, regardless of its declarations, into the revolting excesses of impiety, idolatry, and tyranny, still this set at last a limit which they could not pass; and unequal itself to resist the overwhelming current of iniquity, it called in for its only, but its most effectual auxiliary, the book of truth. The very extravagances to which its neglect and abandonment had led, gave a new value to the written word in the minds of the pious and inquiring, restored them to a just and rational estimate of its divine, and paramount, and exclusive authority, and made them to feel once more the right and the duty which was inherent in all, to possess, to read, and to appeal to it. If this was not the starting point in the reformation, yet was it soon made clear and prominent, and it was the point on which the reformation turned. The maintenance of the fact, that the Bible was the only Divine standard of truth, and that it was a standard to which all had a right to appeal, was soon recognized by the conductors of that blessed work as essential to success; they soon recurred to the opinions and principles and practices of early times, and set themselves at once to vindicate its claims, to translate it into a language which might be understood, and to circulate widely its sacred pages. We need not wonder that

attempts like this provoked without delay, the jealousy, anger, and relentless persecution of those whose passions and interests were all concerned in supporting the system of corruption for which this prepared a downfall. There was no lack of opposition to each successive experiment which the reformers made, to place the candle of the Lord upon a candlestick, from whence it might diffuse its light to all. The very fact of that opposition gave evidence conclusive that there was in the minds of their adversaries a consciousness of wrong. Why call the Bible a pernicious book, and why proscribe its use, if its doctrines were in accordance with what the Church maintained? Why dread and forbid its extensive circulation, if it contained as it professed, a faithful and authoritative record of the Christian faith? *He, that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* Had the Church within whose borders a reformation was desired, been chargeable with no other crime than this, it were enough to shew that it needed to be weighed in the balance of the Sanctuary, when it desired thus to strip God's heritage of their inalienable right to know what he had spoken, and to frustrate or pervert his gracious purposes. With the extent to which that opposition to the circulation of the Scriptures was carried, you are probably familiar. By civil enactments, by canons of Councils, and by bulls of Popes it was alike proscribed; and at the cost of treasures and of blood, it was not thought too dear to prosecute the determination, to conceal the light beneath a bushel. Yet in the face of every obstacle these champions of the faith had grace to persevere; and unmoved by reproach and calumny, and injustice and violence, they maintained their principle that the Scripture was the standard of truth, and resolutely went forward in the fulfilment of their purpose, to dispense its light to all who would receive it, and to try every doctrine and precept which was urged on them by its unerring test. The men who in the Providence of God took a leading part in that glorious restoration of the faith of Jesus, were doubtless, subject like others to human infirmity; but if we look at the times in which they lived—if we consider the circumstances in which they were called upon to act, we may well wonder how they were enabled to rise so high. We may well admire the promptness with which they grasped at the great principles of Gospel truth, and the holy and steadfast resolution with which they maintained those principles even at the martyr's stake. It was for the Bible, that sacred depository of the faith, once delivered to the Saints, they laboured, suffered, died;—it was their worthy, glorious purpose to restore the Bible to its proper place in the thoughts, the affections, and the consciences of men. The prosecution and accomplishment of that purpose was identical with the exposure

and removal of a mass of corruption, which had for ages been concealing the beauty and lustre of the Christian Church. With this candle of the Lord in their hands, they went forward with fearless steps, exploring the chambers of imagery, with all their impious abominations, and arousing the attention of the indifferent and the deluded to a view of the enormities, in connexion with which men had ventured to desecrate the Christian name. *The entrance of thy word given light*, says the Psalmist; and surely at that important crisis the force of his declaration was strikingly illustrated. The baptized Paganism, which had gained an universal toleration and approval, was exposed in all its gross inconsistency with the spiritual religion of the blessed Jesus. The arrogant and sacrilegious pretensions of a man, who claimed to himself unlimited controul over the persons, the property, and the consciences of all, and who to all essential purposes, ventured to *sit as God in the Temple of God*, were soon held up to view in this light, in all their groundless and unwarranted absurdity. A formidable array of empty will-worship was put to flight; and the religion of the Gospel proved by the Bible, to be far other in its nature than a system of outward, ceremonial, servile observance. The various duties incumbent on the Christian were fairly adjusted, and placed on right foundations. But above all, the terms of salvation through the only meditation of a dying Saviour were brought forth distinctly and clearly to the eyes of men. It is for this, that we have chiefly occasion for thankfulness to God. Salvation for sinners by grace through faith—that was the grand discovery attendant on the restoration of the Bible from its exile. It was found written there in characters of light on every page; and this alone, plainly discovered, and publicly revealed, was enough to sweep away in one mass of desolation all the refuges of lies, which human ingenuity had reared to shield man from the painful consciousness of sin, and from the righteous anger of an offended God. It was from the fact that it contained an authentic revelation of this great and glorious doctrine, that the Bible deserved most highly to be prized and cherished; and so long as this blessed doctrine stood on its pages, shining forth as the sun in the meridian sky, a guilty and a ransomed race had a right to claim as their own inestimable, inalienable possession, this heaven-sent record. The reformers felt it so—they knew the value of this sacred truth—they laboured to give it the widest and freest circulation. In the providence of God, the power of the press was ready then to aid them in the prosecution of the glorious enterprise. And they faithfully employed it. Wickliffe had translated the Scriptures into English as early as the year 1380;* but for

* Herne's Introduction, vol. 2, pp. 233 55, Amer. Ed.

want of the facilities which the press afforded, their circulation was limited ; being rendered still more so by the strenuous opposition with which the work was met. The first printed edition of the English Testament, was made after the translation of William Tindall, and under his direction, in 1526; and during the four subsequent years there were frequent editions of the same translation, the circulation being great, but yet chiefly confined to Holland, where the work was published. All the copies of these, which were sent over to England, were, with few exceptions, seized and burnt. The first complete edition of the whole Bible, translated into English by Miles Coverdale, the companion of Tindall's previous labours, distinguished for his knowledge, his piety, and zeal, and afterwards on these accounts promoted by the pious Edward, to the Bishopric of Exeter, was printed in folio, and bears date of the 4th of Oct., 1535. It was dedicated to the King, and unlike in its fate to those which had preceded it, so far from being condemned, suppressed, prohibited, its circulation was warmly encouraged, and its general use, as an important means of spiritual instruction, improvement and comfort, enjoined alike upon the Clergy and people. Here then, in the publication of these Scriptures was a delightful earnest of the restoration of the principles and faith of early times ; here was evidence that this portion of the Church was throwing off at last the incubus, which had been pressing down upon it, hindering its vigor, and growth, and usefulness, for ages, and was once more prepared to act on the principles which her master had established, and to be faithful to the trust he had imposed upon her. The candle was now removed from its concealment, and placed where it might give light to all within the house. The fact that it thus was published and circulated, gave evidence that the Bible was once more regarded as it ought to be, as the sovereign test of duty and of truth. Forgetfulness of that and then its bold denial, had opened the door for all the swarm of errors and corruptions by which the Church had been so long infested ; and now by a wise recurrence to this first principle, those errors and corruptions were again removed. Had this principle been held and acted on continually, the history of the Church would never have been disfigured by the record of those multiplied abuses, which so long prevailed ; had not this principle been recovered, and brought forth again to view, the work of reformation, no matter with how much zeal it was prosecuted, could never have been radical in its nature, or effectual in its results.

III. We have viewed these principles then, in their foundation and their history—cursorily and imperfectly it is true—for it is a theme for volumes rather than for one discourse : yet we have seen enough to satisfy us of their correctness and their

high importance. *What, let me ask you in conclusion, are the practical lessons which we should derive from the review?*

It should impress us with a sense of the obligation to maintain them. If Christianity is worth any thing, it is evident we must maintain them—in order to preserve it—to preserve it in its purity. There is no safety in any form of Christianity, in which these principles do not, I will not say obtain merely, but hold a prominent and conspicuous place. They lie at the very basis of all our estimates of truth; and to regard them even as matter of comparative indifference, is dangerous in the extreme. It is the fruitful source of error and corruption. The error and corruption may not be visible now, but it must follow as the sure and certain consequence. Remove these simple barriers, and however quiet its course may now appear, there will be nothing left sufficient to hinder the rapid, downward, desolating current. It has proved so in past ages, and the costly experience of the past should teach us wisdom. We sacrilegiously abandon the cause of truth and righteousness, if we come to terms with, or regard with favorable eye the views of those, who do not fully and cordially admit and act upon these principles. *That*, let us remember, the Church of Rome never yet has done, whatever care she may have taken to remove from her outward aspect the appearance of corruption. And whilst *that* remains unloose, the seed of evil is still there, and only waits for an opportunity to vegetate—the fountain is still poisoned, and its poisonous influence must sooner or later be communicated through all its various streams. Until the Bible is acknowledged fairly and fully, as the sole authoritative rule of faith, and as such is willingly placed within the comprehension and the reach of all, as an inherent right—an inalienable heritage—the evil however concealed, is still there in all its pristine and dangerous enormity, and no art or power of man will suffice for the counteraction of its pernicious consequences. Where this is denied, we jeopard the truest interests of Jesus, if we venture on a parley.

Again—The review which we have taken should excite us to lively gratitude for the peculiar privileges which we are permitted to enjoy. Into what pleasant places has not our lot been cast? How fully are we not blessed with the light which beams so brightly from the oracles of God? What facilities do we not possess for their freest and strictest, and most effectual examination? How great our advantage in being connected with an emphatically Scriptural Church, which appeals to the Bible in support of all its doctrines, and which, so far from discountenancing or prohibiting by penal sanction, rather urges and stimulates us to the study of the truth? No cloud of darkness obscures from our view the way which Christ has opened. No mist of human error intercepts our vision of the blood-stained

Cross. The Lamb that was slain is held forth to our view, not as the subject of an absurd, and groundless, and destructive superstition, but clearly and simply as the object of true and living faith, which alone can justify, or purify, or save. Are we thankful as we ought to be to God, my brethren, for these peculiar and inestimable blessings?

Unto whom much is given, from him shall much be required. The review of our blessings should impress us with a *sense of our constraining obligations*. It should urge us to the inquiry, whether we have met them. Contrast your condition, Brethren, with that of these champions for the truth in those days of spiritual darkness. See how they valued the light which God had given them—see how they grasped at it—see what they endured in order to preserve it. How does your conduct resemble theirs? From the sufferings which they sustained, in the providence of God you are graciously exempted; has this hindered or excited you in yielding to the Gospel's subduing and quickening power? As well might the candle have been left in its concealment, nay, far better for us in the day of retribution, if we neglect or abuse the assistance which it brings. If we are not Christians—Christians from the heart—zealous, devoted, spiritual, in the midst of all our light and opportunities, the men of Nineveh even may rise up in the judgment and condemn us. And yet how many—how many are there here, who having the Bible, leave it neglected on the shelf, and never read it—or reading it, never consider that its truths are invested with a Divine authority—that it is a message from the God of heaven directly to their souls? And these are Christians, Protestant Christians! what a stigma is it not, my brethren, upon that sacred name?

Once more—The review which we have taken, should remind us, that *these oracles of truth are ours in trust only, and are designed for all*. The candle was not lighted to be concealed from view, but to be set on a candlestick that all may see it. It is ours, therefore, to dispense its sacred light—not only to profit by it ourselves, but to communicate to others. *Freely ye have received, freely give*—is the rule of the Kingdom; and it is a rule which holds forcibly in its application to our case. We can give no clearer evidence of the value ourselves have set upon the word of truth, than the zeal we exhibit in dispensing it to others. In affording that evidence may none of us be wanting!

The only study of the Scriptures *profitable to the soul*, is to discover Christ in them,—THE WAY, THE TRUTH, AND THE LIFE.

Would you read through your BIBLE, at least *once every year*? Read three chapters every day, and five every Sunday.

FOR THE GOSPEL MESSENGER.

AN ESSAY ON "THE SACRED MINISTRY" IN THE
PATRIARCHAL, HEBREW AND CHRISTIAN CHURCHES.

[CONTINUED FROM PAGE 330.]

Let us now pass to the examination of the subject, in relation to the age, *next succeeding* that of the Apostles. The Apostles derived their authority as Ministers *immediately* from the Lord. Other Ministers must obtain their authority from the *same* source. "No man taketh to himself this honor but that he is *called of God*." Our Lord said to them: "lo I am with you always, even to the end of the world." But *they* soon passed off this mortal stage. This promise, therefore, must have reference to his Ministers in general, who were to be continued by succession to the end of time. Accordingly we find the Apostles appointed persons who should succeed them in the Episcopal office. They communicated this superior power not only to their cotemporary Matthias, and as it is thought by some to Epaphroditus, who is called the messenger, (or as it might be rendered, the Apostle) of the Philippians, but also to their juniors, Timothy and Titus. It is manifest from the Epistles to Timothy, that he was *sole* ordainer of Ministers, as well as the chief *ruler* of the Church at Ephesus. He is to lay *his* hands on those *set* apart for the Ministry, to be the judge when they are brought to trial, and to hold them in an uniformity of doctrine. Nothing can be more explicit than the language of St. Paul to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." The Island of Crete or Candia, had an hundred cities. For "every city" Titus was to ordain the Elders. It is probable there were other Ministers, in the Island, but *Titus alone* is authorized to ordain. He was left in Crete for *that* purpose, and also to *set in order* the things which were wanting—to continue—to regulate the Church as his predecessor Paul had, as having jurisdiction over it. He derived his authority mediately from St. Paul, who left him in Crete, and appointed him, but ultimately from the source of all ministerial authority, even the founder of the Church, our blessed Lord Jesus Christ himself. In the sacred history of *this* age, we have the names of these two Bishops *only*, viz: Timothy of Ephesus, and Titus of Crete, but though we have not the *names*, it is a just conclusion, that the Churches of Pergamos, Thyatira, Sardis, Smyrna, Philadelphia, and Laodicea, had each their Bishop, *since* we find St. John in the Revelations admonishing, not the Congregations, not the Clergy of those Churches respectively, but a single person whom he calls "the Angel," or

chief officer in the same. Unless in all these Churches there was some ecclesiastical chief, the admonitions would of course have been otherwise addressed. Ecclesiastical history affords much light on this part of our subject. St. Ignatius, a disciple of St. John, writes thus: "I exhorted you to adhere to your Bishops, Priests and Deacons. The spirit has preached to me in the following words: "Let nothing be done without the Bishop." Irenæus, who lived in the second century, says: "we are able to number up them who by the Apostles were made Bishops." In Rome, he affirmeth, that they made Linus the first Bishop, and Polycarp, Bishop of Smyrna. Euodius, according to *Ignatius*, was made Bishop of *Antioch*. Simon is said to have succeeded James, as Bishop of Jerusalem. Are we asked who succeeded these persons in the Episcopal office, and again, who were their successors, and so on to the present day, we can give a satisfactory reply, so as to trace the line down to our own Bishop. It would be tedious to repeat a mere catalogue, but such an one can be seen by those who wish, in the September number, 1835, of the *Gospel Messenger*, vol ii.—article "on the ministry as a divine institution." We may digress here to remark, that the Bishops of England did not receive their orders through the channel of the Roman Bishops, for though Augustin was from Rome, he received his Episcopal orders from the French Bishops, who received it from the Greek Church.*

At the time of the reformation, it became a natural inquiry, if Episcopacy did not exist from the beginning, *when* was it introduced. If it be an *innovation*, why has Ecclesiastical history taken no notice of it? When it was attempted to establish a superiority of some of the Clergy, would not the rest of the Clergy most probably have opposed it? Would not some of the pious Laity have objected, that this was a departure from the order prescribed by the Lord? In relation to that remarkable innovation of one Bishop claiming to be Pope, we know that it was zealously, and perseveringly opposed; and we can point out the time when this pretension, before unheard of, was made. But where is the record of opposition to Episcopacy, prior to the 4th century, when one *Arius*, disappointed at not being made a Bishop, asserted the equality of Bishops and Priests,

* In the latter end of the 5th century, Gregory, Bishop of Rome, sent a body of Monks, of whom Augustin was the chief, for the conversion of the English. From him the English succession is derived, but whence did he derive it? Not from Gregory, but from the Archbishop of Arles, as is shown by all the histories of those times. In the 2d century there was a body of Christians in the South of France, under an Episcopacy brought from the Greek Church. It is concluded, therefore, that the English Episcopacy is derived not from the Church of Rome, but from the Greek Church."—See *Protestant Episcopatian*, p. 308, for August, 1832; also, p. 427, Nov. number.

for which he was judged guilty of heresy. When was the time that it was introduced, if it had an origin later than the institution of Christ? Let those who question its claim answer if they can.

We may remark further, that the change, if there was any, must have been *universal*, or common to all the Churches. It is not, that this polity was found in *one* of the Churches, founded by the Apostles. It existed in *all* of them. It must, therefore, have been imposed upon them all, and at about the same time. This would certainly be extraordinary, and it is the more remarkable that such an innovation should have passed unresisted by those concerned, and unnoticed by cotemporary historians. St. Augustin setteth it down for a principle, (remarks the judicious Hooker,*) that whatsoever positive order the whole Church *every where* doth observe, the same it must needs have received from the very Apostles themselves, unless perhaps some General Council were the authors of it. And he saw that the ruling superiority of Bishops was a thing universally established, not by the force of any Council, (for Councils do all *presuppose* Bishops, nor can there any Council be named so ancient, either general or so much as provincial, since the Apostles own times, but we can shew that Bishops had their authority *before* it, and not from it,) wherefore, St. Augustin knowing this, could not choose but reverence the authority of Bishops, as a thing to him apparently, and most clearly apostolical." Hooker elsewhere says: "a thousand, five hundred years, and upward, the Church of Christ hath now continued under the sacred regiment of Bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world, but *with this kind* of government alone; which to have been ordained of God, I am for mine own part even as resolutely persuaded, as that any other kind of government in the world whatsoever is of God." As corroborating the doctrine of Episcopacy, it may not be irrelevant to mention a fact which the learned Hooker deemed of importance, and which cannot be better stated than in his own words." We find (he says) that throughout all those cities where the Apostles did plant Christianity, the history of times hath noted succession of Pastors, *in the seat, of one, not of many*, (there being in every such Church evermore many Pastors,) and the first one in every rank of succession we find to have been, if not some Apostle, yet some Apostle's disciple. Catalogues of Bishops in a number of Churches, from the very Apostles' times, are by Eusebius and Socrates collected; whereby it appeareth so clear, as nothing in the world more, that under *them*, and by their appointment

* Hooker, p. 134 5.

this order began, which maketh many Presbyters subject unto the regiment of some one Bishop. For as in Rome, while the civil ordering of the commonwealth was jointly and equally in the hands of two Consuls, historical records concerning them did evermore mention *them both*, and note which two as colleagues, succeeded from time to time; so there is no doubt but ecclesiastical antiquity had done the very like, had not *one Pastor's* place and calling been always so eminent above the rest in the same Church." It may be remarked further, that the Jews were particular in marking the succession of their High Priests. The names of all the High Priests, from Aaron down to Phoenias, who was raised to this dignity, A. D. 70, the year of the destruction of the Temple, are preserved, and are 81 in number.*

We have considered Episcopacy, *as a fact*, without adverting to its *expediency*. But if this be apparent we may thence derive corroborative evidence of its being a divine institution. According to this system, each station in the Ministry is a state of probation for that above it, and thus the inferior Minister is gradually prepared for the higher offices, to which he is not advanced, but after a proper trial of his learning, and discretion, his zeal and perseverance. The responsibility attached to the *chief* Minister, who is required to inspect the conduct of the other officers, and see that the duties of each department are faithfully performed, cannot but be an useful regulation in the Church, as it is in the State. The visitations to the parishes by such a superior, cannot fail to have a happy influence, with respect to both the Clergy and the Laity. Confirmation from such an officer will be peculiarly interesting and impressive. The power of ordination is a most important one. It ought not to be in the hands of all Clergymen, but of those only who can exercise it with a sound discretion, and whose intellectual and religious character may be incentives to all candidates for the sacred office. Hookert on this point expresses himself with his accustomed force: "In all kinds of regiment, whether ecclesiastical or civil, great inequality there is in the public operations, some being of *principal* respect, and, therefore, not fit to be dealt in by *every one* to whom public actions, and those of good importance are, notwithstanding, well and fitly enough committed. From hence have grown *those* different *degrees* of magistrates, or public persons, even ecclesiastical as well as civil. Where number is, there must be order, or else of force there will be confusion. Let there be divers agents, of whom each hath his

* The maintaining of Episcopacy by the Syrian Church, supposed to have been founded by St. Thomas, is a corroborative argument.—See Buchanan's *Christian Researches*.

oker, 116 and 154.

private inducements with resolute purpose to follow them, (as each may have) unless in this case some had a pre-eminence above the rest, a chance it were, if ever any thing should be either begun, proceeded in, or brought unto any conclusion by them; deliberations and counsels would seldom go forward, their meetings would always be in danger to break up with jars and contradictions. In an army, a number of captains, all of equal power, without some higher to oversway them, what good would they do? In all nations where a number are to draw any one way, there must be some one *principal mover*." As to the *expediency* of putting one Minister above others, a striking fact is stated in Britain's Apology, p. 19, viz: that the London "Missionary Society," directed by *congregationalists*, sent out a Minister "to take the superintendence of their Missions in Africa, and invested him with power to overlook and contro their Missionaries" there. They call him in their reports superintendent. Some of the Churches sent home remonstrances by Rev. Dr. Thom, disclaiming the right of the Society to appoint over them a Bishop. But Dr. Thom appealed in vain, these remonstrant Churches seceded, but the *superintendent* was continued. But, as we have shown, Episcopacy has higher claims than those of a mere human institution, recommended by its fitness and expediency. It existed in the Hebrew Church, and in the New Testament Church. It is from these pure sources that it has been transmitted to our Church.

One inference from our subject is obvious and important. The officers of Christ's Church, in the discharge of their respective duties, are entitled to such encouragement, and co-operation as the Laity can afford them. The Deacons, though in the lowest rank, are Ministers of Christ, and his solemn declaration, has reference even to *them*. "He that heareth you, heareth me, and he that despiseth you, despiseth me." They are referred to also by the Apostolic injunction. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account." Every Minister of Christ (and of course the chief Minister more especially,) has the best founded claim for a competent maintenance. Under the Jewish dispensation, ample provision was made for the maintenance of the Priesthood. Directions on this subject were given by the Almighty himself. Our Lord and his Apostles were supported by the contributions of the *faithful*. When he sent forth the twelve, he told them "provide neither gold nor silver, nor brass in your purses, for the workman is worthy of his meat." St. Paul is explicit on this subject; "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which Minister about holy things, live of the things of the

Temple? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel:" "Let him that is taught in the word, communicate unto him that teacheth in all good things."

ADDENDA TO THE ESSAY.

There is good reason to believe that Epaphroditus was the Bishop of the Church at Philippi, from the following circumstances. In his Epistle to the Philippians, St. Paul says: "I supposed it necessary to send to you Epaphroditus; my brother and companion in labor, and fellow soldier, but your messenger" or Apostle, for it is the same word which in other places is so translated. That he was a chief in that Church, seems further intimated by what St. Paul adds: "he longed after you all, and was full of heaviness because that ye had heard he had been sick. For the work of Christ he was nigh unto death, not regarding his life, to supply *your lack* of service towards me. Receive him, therefore, in the Lord, with all gladness, and hold *such* in reputation." Diotrophes, of whom St. John speaks in his 3d Epistle, as having cast certain brethren out of the Church; and forbidden their being received by others, must have had that pre-eminence which belongs to a Bishop. Mosheim, though a Non-Episcopalian, was of this opinion. "It seems, says he, that Diotrophes spurned at the recommendations of St. John, and not only forbade those good and useful men from being maintained, out of the public fund, or at the expense of the Church, but also went to the length of excommunicating those who had been induced to yield them some occasional private assistance. It will scarcely then, be denied me to infer from the above, that Diotrophes must have been the Bishop of *this* Church," which most probably was in a city of Asia, not far from Ephesus. * * Novation, A. D. 250, being excommunicated, (remarks Dr. Wheatley,) felt the necessity of obtaining Episcopal Consecration to sustain himself, and his party, in opposition to the regularly constituted authorities of the Church, and, therefore, he shut three Bishops from Italy, up in a room, and there persuaded them to consecrate him to the Episcopal office. There were two cases of Presbyterian ordination in the fourth, and one in the fifth century, that is only three cases from the beginning up to that time, and these ordinations were immediately declared null, and the persons reduced to lay-communion. * * In "an historical defence of the Waldenses," by J. R. Peyrani, late Moderator of that Church, with an introduction by the Rev. Thomas Sims, 1826, it appears, that *this Church* anciently held the primitive mode of Church government by Bishops, Priests, and Deacons. "Nulla Ecclesia sine Episcopo," is allowed by Gibbon, an impartial evidence, to be capable of historical proof.

Blondel allows the prevalence of that form from the second century. * * The Moravian Church derive their Episcopacy from the Vaudois. By the plague, 1630, the Vaudois lost all their pastors except two, and their present Ministers came from the French and Swiss Protestant succession, hence their *present Presbyterian form*. * * Eminent Non-Episcopalians (remarks Britain) have thus spoken : At the Synod of Dort, when the Bishop of Landoff, in a speech, showed that the want of Episcopacy led to divisions, the President said, "alas my Lord, we are not so happy." Peter Du Moulin says :—" We condemn not the Episcopal order, but only the corruption which the Church of Rome has introduced into it. M. Du Bose says—" though we live under another mode of discipline, because necessity obliges us to it, let it not be imagined that we disapprove of Episcopacy, when it is well and legitimately administered. We acknowledge that this order has singular advantages which cannot be found in Presbyterian discipline." If there should be found persons so deeply in love with parity, as to wish to oppose this ancient order, they cannot fail to be blamed."

FOR THE GOSPEL MESSENGER.

AN ADDRESS 'TO THE PEOPLE OF THE "OLD CHURCH."

After the laying of the corner stone, on the 12th November, of the New Church (St. Philips,) and prayers by the Bishop of the Diocese, the 10, 11, 12 and 13 verses of the 3d chapter of the Book of Ezra, were read by the Rector, and he added nearly as follows :

Well hath Solomon said, 'there is nothing new under the sun!' How could the scene around me, and the emotions, which fill our breasts at this time, be described more appropriately, than in the words of Holy Scripture, just read ! But there is a sorrow, *peculiar to ourselves*, in the privation, by reason of sickness (may it not be long, if the will of the Lord be so) of the justly valued services of my beloved brother, your excellent young Minister.

Fifty three years had elapsed since the burning of the Temple of the Jews, and the attempt to rebuild it, was a remembrancer, that they had been exiled ; that the political independence of their nation was extinct ; that, but for the permission of their foreign ruler, they could not move a step in this business ; that they were nothing more than mere poor tributaries. Under these circumstances, they knew, that the new Temple must inevitably be inferior to the former, which had been built in the days of their highest prosperity.

Happier is our situation. It is only nine months since our Church was burned. The prosperity of our community is decidedly on the advance, and we have every reason to hope

that the means for rebuilding our New Church will be sufficient and ample. God is good!

Dark was that morning to our feelings, when we beheld our Church: the Church of our fathers, of our vows, of our religious education, our dear spiritual home on the earth, in which our little ones had been baptized, our youths confirmed, our grown people nourished with the bread of life, and the cup of salvation—our Church, the scene of so many pleasing recollections and associations, and glorious anticipations, enveloped in flames, and heard column after column, clustered with the memorials of departed piety, falling, while we had the painful consciousness, that we could do nothing, to arrest the devouring element, and that soon it would be a heap of ruins. But God is good. Cast down, we were not scattered. Perplexed, we were not in despair. Our family retreated to yon humble, but happy home,* and realized that our lost Temple was not our only, or our chief bond of union, that we were bound together by the “cords of love,” and that heart was linked to heart.

Brethren, I trust, we have begun our present work, with a right spirit, a spirit of humility, under sense of our manifold sins and utter unworthiness—a spirit of gratitude to God, and of constant dependence upon him—that we shall carry it on, in the same spirit, and that he, even our own God, will give us his constant blessing, and enable us to bring it to a happy termination.

When I look through the vista of time, and consider the changes and chances to which this undertaking is subjected, and to which they for whose use this Church is to be built must be subjected, and above all, the danger that they before whom our spiritual advantages are, and shall be set forth, may condemn them, and so enhance their final condemnation, my heart sinks within me. But God is good. He can protect. He is the giver of grace. He is the author of eternal salvation. Our part is to pray to him for protection for this house; for grace for our people; for the salvation of our souls through Jesus Christ our Lord.

May he raise up for this Church, from time to time, able and devoted Ministers, who (his grace preventing, and assisting them) may, by their lessons and their lives, promote his glory, and the salvation of their fellow men! May all those who shall be baptized in this Church, lead the rest of their lives according to this *beginning*!

May all who shall here be *confirmed*, continue the children of God for ever! May all who here shall unite in the *Holy Com-*

* The temporary building for the Congregation, not far from the site of the New Church.

munion of the body and blood of our Lord and Saviour Jesus Christ, grow in grace, and in the knowledge unto salvation, day by day! May all who shall enter these Courts of the Lord, worship him with clean hands and a pure heart, in spirit and in truth, and be doers of the word, and not hearers only!

May they who in this place, shall be united in the bonds of holy wedlock, form and abide by the resolution: "As for me and my house, we will serve the Lord!"

May the bodies which after death shall be brought to this place, be such as there shall be good hope are asleep in Jesus, awaiting a joyful resurrection!

May the prayers and praises to be uttered within these walls ever be those of the Liturgy of the Protestant Episcopal Church, and no other! May the doctrine taught here ever be *that* of our articles, and no other! May the sacraments be ever administered, the worship conducted, and the instruction imparted by the Ministers of the Protestant Episcopal Church, and no other!

Finally, may the Church; by its worship, instruction, sacraments and institutions generally, be the instrument under the providence and grace of God, of bringing many sons and daughters to glory, and the glory shall be thine, O God, the Father, the Son, and Holy Ghost, for ever and ever—Amen!

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FOR THE GOSPEL MESSENGER.
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REMARKS

By the Temporary Assistant Minister of St. Philip's Church, on Sunday, Oct. 15, furnished by particular request.

My Christian Friends, in resuming, for a short period, the ministrations which I had formerly the happiness to exercise among you, I beg leave to claim your indulgence for a few words by way of preface. The short interval of time which has elapsed since last we met, has been fruitful of events, how unexpected, how appalling! how utterly beyond all human calculation! It has been fruitful, I trust, of instruction. It teaches the lesson of the instability of all sublunary things, yesterday towering in their pride, to-day a heap of ruins. Such is man; to-day, boasting in his strength—to-morrow, laid in his grave! Let us profit by the lesson. Let us henceforth put our confidence in nothing on this side of the tomb. Let us labour to lay up our treasures in heaven, where only they are secure from change. But I must not dwell on this topic. I would merely advert to the occasion which brings me to this place.

The Providence of God, for wise purposes we must believe, has afflicted you further, in depriving you for a short time—I

trust it will be short, of your accustomed spiritual pastors, and you are left as sheep without a shepherd. In this distressing emergency, I feel bound to cast myself on your indulgence for the kind reception of the services which are so unexpectedly required of me. It has been my endeavour, in time past, according to my ability, to set before you the whole counsel of God, without partiality, and without disguise. It shall be, with the help of God, my endeavour still. But I would have you remember that the great truths of salvation are few, and admit of no variation. The doctrines and the duties of Christianity, are the same yesterday, to-day, and for ever. In whatever form of words they may be expressed, the same doctrines must be set forth, the same duties inculcated, the same topics urged. The duty of the Preacher is "line upon line, precept upon precept." The message he has to deliver is one, and he must deliver it as he has received it.

You will, therefore, expect nothing new in the counsel of God, which it becomes my duty to set before you—no new doctrine—no new interpretation—no new scheme of salvation. We will seek together for the "old paths," wherein we have heretofore trod, and strive together for the *one* faith that was once delivered to the saints. In a word, we will seek our salvation by faith in the atonement of one Mediator, with repentance through the aid of one divine Spirit, unto acceptance with the Father, endeavouring to bring forth the fruit of good works to the glory of God.

And now having premised thus much, let us proceed to the accustomed service.

REVIEW DEPARTMENT.

Address at the Annual Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, delivered in St. John's, Chapel, June 26, 1835, by the Right Rev. Benjamin B. Smith, D. D. Bishop of the Protestant Episcopal Church in the Diocese of Kentucky.—In this useful and interesting Address, the Bishop very properly regards the Theological Seminary, as identified with the Missionary cause. Indeed we think that it might be shewn, not merely that such institutions must of course be the most efficient allies of Missions, but that this very Seminary has done more to promote them in our Church, than any other measure of the General Constitution, the Missionary Society itself not excepted, for it is well known that many of our best Missionaries have come from this school, and that in their mutual intercourse, as well as by publications in our periodicals, written by Students and Graduates, and in particular by the efforts of those who thence have entered the Ministry, the "spirit of Missions" has been fostered and extended so as to imbue a larger and

a larger circle. We have time only to extract the following, which will be read with more than ordinary interest in our region. "The peculiar *wants* of America demand the highest measures of disinterested Missionary zeal. Here, at home, the sighs and moans of the poor, the ignorant and the depraved, echo through all the alleys, and issue from all the wretched cellars and garrets of our crowded cities. At the South, masters and statesmen are looking abroad for enlightened and judicious Missionaries, to impart to the coloured population that religious instruction which is likely to render them holy and happy in both worlds. And along our remoter northern and western boundaries, the few remaining scattered native population of this continent, are waiting to be pointed to heaven, before the race shall become utterly extinct. Few countries embrace so many foreign nations, and so many heathen within its own borders as America; and few others permit, what may not improperly be called foreign missions at home, and home missions amongst the Heathen, to the same extent with America. And deep will be the dishonour, and frightful the responsibility which will cleave to our Church, if, under such circumstances, the constraining love of Christ does not exalt her to the highest rank amongst her sister missionary branches of the Church. In like manner, the *position* of America calls for the same expansion of missionary zeal and effort. One other nation only upon earth touches so many coasts, and embraces so many islands with its commerce as America. These channels of universal commerce solicit and demand to be freighted with missionaries, with presses, with Bibles, with tracts, with teachers, with the implements of national and domestic comfort and wealth, and with all the means of intellectual and moral improvement. And if they bring back wealth upon us, without carrying forth the Gospel from us, they will inundate the land with corruption and a curse. We must either become a missionary people, or God will render us an accursed people. And our Church must stand high in the rank of those who have been foremost to bear the Gospel to the Heathen, or her station will become fearful, as a monument of desolation and wrath which God himself hath smitten."

SELECTIONS.

[COLERIDGE'S TABLE TALK.]

[CONTINUED FROM PAGE 341.]

Observe, I pray, the manners and sense in which the high priest understands the plain declaration of our Lord, that he was the son of God. "I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God," or "the son of the blessed," as it is in Mark. Jesus said, "I am--and hereafter ye shall see the son of man (or me) sitting on the right hand of power, and coming in the clouds of heaven." Does Caiaphas take this explicit answer as if Jesus meant that he was full of God's spirit, or was doing his commands, or walking in his ways, in which sense Moses, the prophets, nay, all good men, were and are the sons of God? No, no! He tears his robes in sunder, and cries out, "he hath spoken blasphemy. What further need have we of witnesses! Behold, now ye have heard his blasphemy." What blasphemy, I should like to know, unless the as-

suming to be the Son of God," was assuming to be of the divine nature!—p. 104.

One striking proof of the genuineness of the Mosaic books is this,—they contain precise prohibitions, by way of predicting the consequences of disobedience,—all of those things which David and Solomon actually did, and gloried in doing—raising cavalry, making a treaty with Egypt, laying up treasure, and polygamizing. Now, would such prohibitions have been fabricated in those King's reigns or afterwards! Impossible.—p. 105.

The manner of the predictions of Moses is very remarkable. He is like a man standing on an eminence, and addressing people below him, and pointing to things which *he* can, and they cannot see. He does not say, you will act in such and such a way, and the consequences will be so and so; but, so and so will take place because you will act in such a way!—p. 105.

Epistles, to the Ephesians and Colossians.—The Epistle to "the Ephesians is evidently a Catholic Epistle, addressed to the whole of what might be called St. Paul's Diocese. It is the divinest composition of man. It embraces every doctrine of Christianity; first those doctrines peculiar to Christianity, and then those precepts common to it with natural religion. The Epistle to the Colossians is the overflowing, as it were, of St. Paul's mind upon the same subject—p. 107.

Book of Job.—The Book of Job is an Arab poem, antecedent to the Mosaic dispensation. It represents the mind of a good man not enlightened by an actual revelation, but seeking about for one. In no other Book is the desire and necessity for a Mediator so intensely expressed. The personality of God, the I AM of the Hebrews, is most vividly impressed on the Book, in opposition to Pantheism.—p. 109.

I now think after many doubts, that the passage "I know that my Redeemer liveth," &c. may fairly be taken as a burst of determination, a quasi prophecy, "I know not how this can be; but, in spite of all my difficulties, this I do know, that I shall be recompensed."

It should be observed, that all the imagery in the speeches of the men is taken from the East, and is no more than a mere representation of the forms of material nature. But when God speaks the tone is exalted, and almost all the images are taken from Egypt, the crocodile, the war-horse, and so forth. Egypt was then the first monarchy that had a splendid court.—p. 109.

Satan, in the prologue, does not mean the Devil, our Diabolus. There is no calumny in his words. He is rather the *circulator*, the accusing spirit, a dramatic attorney-general. But after the prologue, which was necessary to bring the imagination into a proper state for the dialogue, we have no more of this Satan.—p. 110.

Warburton's notion that the Book of Job was of so late a date as Ezra, is wholly groundless. His only reason is this appearance of Satan.—p. 110.

Prayer-Church Singing.—There are three sorts of Prayer: 1 Public; 2 Domestic; 3 Solitary. Each has its peculiar uses and character. I think the Church ought to publish and authorize a di-

rectory of forms for the latter two. Yet I fear the execution would be inadequate. There is a great decay of devotional unction in the numerous Books of prayers put out now-a-days. I really think the hawker was very happy, who blundered new form of prayer, into new former prayers.—p. 114.

I exceedingly regret that our Church pays so little attention to the subject of congregational singing. See how it is! In that particular part of the public worship in which, more than in all the rest, the common people might and ought to join—which, by its association with music, is meant to give a fitting vent and expression to the emotions in that part we all sing as Jews; or at best, as mere men in the abstract, without a Saviour. You know my veneration for the Book of Psalms, or most of it; but with some half dozen exceptions, the Psalms are surely not adequate vehicles of Christian thanksgiving and joy! Upon this deficiency in our service, Wesley and Whitefield seized; and you know it is the hearty congregational singing of Christian hymns which keeps the humbler Methodists together. Luther did as much for the Reformation by his hymns, as by his translation of the Bible. In Germany, the hymns are known by heart by every peasant; they advise, they argue from the hymns, and every soul in the Church praises God, like a Christian, with words which are natural, and yet sacred to his mind. No doubt this defect in our service, proceeded from the dread which the English Reformers had, of being charged with introducing any thing into the worship of God, but the text of Scripture—pp. 114-15.

ON THE TERMS ELECTION, ELECT, AND THE LIKE, IN HOLY SCRIPTURE.—FROM WHITEY.

Matt. xxii. 14.—“Many are called, but few are chosen.” From this parable, Theophylact infers, that “our calling is of God, but that we are elect, or not, is from ourselves.” Matt. xxvi. chap. ver. 24. “The son of man goeth, as is written of him, but woe to that man by whom he is betrayed; it were good for that man that he had not been born.” Hence two things clearly follow. That the prediction of this event, that Jesus should thus suffer, and *that* by the treachery of Judas, did lay on Judas no antecedent necessity of doing this action, because it did not lessen the woe due to him for it, but only doth suppose in God a knowledge how the will of man, left to his own freedom, will determine or incline itself. That Christ, by saying, “it is good for that man that he had not been born,” sufficiently shews this cannot be the portion of all men, except some few elect, as some men think, and as it follows from the supposal of an immutable decree, that such persons only should be saved, and all others left under such a preterition as will infallibly render it better for them never to have been born; and would have made this the condition of Judas, though he had not done this, provided he was none of God’s elect. In the New Testament, all Christians called to the knowledge and belief of the faith are styled the elect, as being a “chosen generation.” These are the elect our Saviour speaks of, when he saith, “many are called, but few are chosen.” And “shall he not hear his elect, which cry unto him day and night?” And this was also the phraseology of the primitive Christians. Thus Clemens tells the Corinthians, that their sedition

was "alien from, and strange to the elect of God;" and exhorts them to come to God with holy souls, "lifting up pure hands to him, and loving our kind and merciful Father, "who hath made us a part of his election." Ignatius writes to the Church of Ephesus, elected; and the author of the martyrdom of Polycarp, saith, the common people admired the difference there was "betwixt the Heathens and the Christians;" (or the elect, as the original has it,) and among the apophorisms of the Apostle this is one, "if the neighbour of the Christian (or elect) hath sinned, he hath sinned also." The elect in general, signify all Christians chosen out of the world, through faith in Christ, to be the Church and the people of God. When it relates particularly to the Jews, it signifies those of them, who believed in Christ, and upon that account are styled "the election of grace," and absolutely "the election," under which character St. Peter writes unto them, 1. Peter i, 1. From the woe denounced upon him that should betray the Messias, we learn that he was highly criminal in so doing, and therefore could not be under an absolute necessity of doing so: they, therefore, who from these words gather that Judas was, from the beginning of this action to the end, under an absolute necessity of doing as he did, by virtue of the decree of God impelling him to this action, render Judas free from guilt; and to them, saith Grotius, we may say, as Irenæus did to Florinus, maintaining that some souls were not by choice, but by nature good, and others were by nature evil. These doctrines are not sound, nor consonant to the sentiments of the Church; nay, they induce the greatest impiety; these things neither the ancients which were before us, and which were the disciples of the Apostles, delivered, nor durst our heretics assert. "Since God is good, (saith Plato,) we must by no means allow any body to say he is the cause of the evil done by any, but must by all means repel and reject such opinions." And indeed all the ancients unanimously held, that neither prophecies, nor the prescience, nor the decrees of God, laid any necessity upon the will of man; "for they who assert this, (saith Origen,) "absolve sinners from all guilt, and lay the charge of all the evils which they do upon God, as by his decree, prescience, or prediction, laying upon them that necessity, which will not suffer them to do otherwise. "They also, (saith he,) take away the freedom of our will, and with that all praise and dispraise, or all difference betwixt things worthy of praise or reprehension. This doctrine also cuts off all that is said of the equity of the divine judgment, and of the threats made against, or the punishments inflicted on the wicked, and of the promises of a better life, and the reward of them that do well." "For (saith Clemens of Alexandria,) there is no difference betwixt faith and infidelity; nor is either of them worthy of praise or dispraise, if they have an antecedent physical necessity from God; nor are praises or reprehensions, rewards or punishments, just, if the soul hath not a freedom of desiring or abstaining from things, but is carried on to them by an unwilling necessity." God, saith Irenæus, has always preserved to man his freedom and power over his own actions, "that they may justly be condemned who do not obey him: "for man, (saith Justin Martyr,) "would neither be worthy of praise or reward: did he not of himself choose what is good; but was so by nature; nor being evil, could be justly punished, if he were not so of himself; but could

be no other than what he was made ; for we are crowned or punished for that which it is in our power to do. And this they especially apply to this fact of Judas ;" for (saith Chrysostom,) " neither is presciency the cause of wickedness, nor does it induce a necessity of doing it ; for Judas was not a traitor, because God foresaw it, but he foresaw it because Judas would be so."

John vi. 37.—To be given of the Father cannot here signify to be absolutely chosen by him to eternal life ; for then the Jews could not be reasonably accused for not coming to Christ, or not believing in him, much less that they would not believe, or come to him, seeing, upon this supposition, that only they whom God had absolutely chosen to eternal life could come to him, it was impossible they should believe who were not thus elected, and so it could not be imputed as their crime, that they did not that thing which it was impossible for them to do : whereas it is certain, that our Saviour represents it as their great sin, that " in him whom the Father had sent they believed not," John, v. 38, and that "they would not come unto him that they might have life," v. 40, telling them, that the spirit would "convince them of sin, because they believed not in him," John, xvi. 9, and that they had "no excuse for that sin," John, xv. 22 24. Whereas, what better excuse could be made for them than this, that they could not come to him, as being not elected by God to that life he offered to induce them so to do ? Hence it must follow, that Christ could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the Father ; for this was to invite them to come to him that they might live, whom he well knew could never come, as being never chosen to obtain that life : much less could he have told them that this was the work which God required them to do. To be drawn of God cannot import our being moved by any inward and irresistible impressions from God to believe in him ; for then no man could come to Christ without these irresistible impressions ; and therefore none could be blame-worthy for not believing in him, because they could not do it without that powerful impression which God was not pleased to afford them ; nor could it be praise-worthy to believe in him, because they only did so when they could not choose but to do it, as being acted in so doing by a force which they could not resist.

John vi. 34—"But I speak these things that ye might be saved." Hence it is evident, that Christ seriously willed and intended the salvation of them who "would not come to him, that they might have life," (ver. 40,) and therefore were not actually saved.

ILLUSTRATIONS OF HOLY SCRIPTURE,

[FROM WHITBY.]

Luke xv. 7.—St. Ambrose, Hilary, and Chrysostom, by the ninety-nine sheep not lost, and the ninety-nine persons who need no repentance, understand the holy angels that fell not ; by the lost sheep, all mankind lost in Adam, whom to recover the son of God became incarnate, and in the gracious work of our redemption brought him home upon his shoulders ; the joy in heaven for this returning is, say they, the joy of God, and of his holy angels, for the recovery of lost mankind ; in which sense the words are strictly true, the holy angels needing no repentance, because they never fell from their obedience.

And this interpretation was so generally approved in the Church, that in Tertulian's time, it was appealed to, as a proof of it, that "in the bottom of their sacramental cups Christ was engraven, carrying the lost sheep upon his shoulders."

John vi. 37.—"All that the Father giveth me, (i. e. all that he pre-
vails on by the miracles he works by me, and the doctrine he teacheth
me to deliver to the world, to judge of me as one sent from him to
propound the terms of life eternal,) shall come to me, (i. e. embrace
my doctrine, and believe in me;) and him that cometh (thus) to me, I
will in no wise cast out, (i. e. reject from that life.)"

Luke xvii. 31.—No reason, could be conceived, why they should
hearken to one risen from the dead, and calling them to repentance, ra-
ther than to those prophets who they acknowledged to be sent from
God. And of this we have a clear instance in the resurrection of our
Lord from the dead; for of this they had the testimony of our Lord's
prediction, of their own prophets, of the guard that kept the sepulchre
of their own senses, of the Apostles, and five hundred witnesses, and
all this confirmed by the miraculous effusions of the Holy Ghost on
those that believed on him, and a continual throng of miracles wrought
in his name; and yet all this was insufficient to reclaim that wicked
generation from their infidelity, and to provoke them to repentance.

Luke xxxii. 36.—He spoke not this to bid them to provide swords,
but rather to acquaint them by symbols, after the oriental manner,
with the approaching danger, that they by faith and patience might
be better armed against it. According to the descant of Theo-
phylact: so provide for yourselves as persons that may expect to meet
with perils and wars.

Luke xxxii 44.—"And his sweat was as it were great drops of
blood." I own that these words do not certainly signify, that the mat-
ter of this sweat was blood, but only that it was thick and viscous, like
to blood falling from the nose in a small clot at the end of bleeding;
but I see nothing why this might not be so great an agony as to force
blood out of his capillary veins, to mix with it, this being no unusual
thing; for Aristotle says: "some have swate a bloody sweat;" and
again, "some, through an ill habit of body, have swate a bloody
excrement." And Diodorus Siculus, saith of the Indian serpents,
"that if any one be bitten by them, he is tormented with excessive
pains, and seized with a bloody sweat."

Luke xxiv. 25.—[Oh fools!] Hence note, that the command,
Matth. v. 22, is not always transgressed by this expression, but only
then when it is used without cause, from an undue commotion of spir-
it, or a mind evilly affected towards our brother.

THE NICENE CREED.

Theodoret, in the 8th chapter of the first book of his Ecclesiastical
History, gives a most graphic and accurate picture of the artifices of
the Arians; and shows with what extreme difficulty a creed was at
last framed at Nice, in A. D 325, which they could no longer sub-
scribe by *double entendres* or mental evasions. For example, Theo-
doret says they were perfectly willing to call Christ, "the only-begot-
ten of God," because, said they to one another, we ourselves are of
God, and there is one God of whom are all things. Then the Bish-

ops, detecting their trickery, called Christ "the only power, image and glory of the Father;" but this was easily subscribed, for said the Arians, the powers of God are many, and even the locust and the caterpillar are called his power. Then the bishops called Christ "the true God," or "very God." This was allowed, for they found no difficulty in calling Christ God, in an inferior sense, and said that that was truly or verily divine, which *was made such*. The bishops were now, as any reader can easily see, reduced to about their last shift, when they hit upon the phrase "of one substance with the Father." Fortunately this the Arians objected to, though they would at once have acquiesced in the phrase, "of like substance with the Father." But no the bishops would not allow this; they had at last caught the slippery gentlemen, and held them fast. This in as short compass as it could well be done, will give a common reader a view of the progress and gradual accumulation of many expressions in creeds, which to us, who know *nothing of their history*, seem strange, uncouth, and unintelligible. Let no one then despise or change them. A tale of melancholy or insinuating heresy hangs on each of them, and the same exigencies which once called them forth, may call them forth again. It is, indeed, most unjust and uncourteous to charge the antedated or peculiar language of Creeds on the Church, on its caprice or self-will; for said Theodoret, even at the early period when he wrote, (A. D. 450,) "The Bishops who used these words did not employ them *of their own choice*, but wrote as they did, having the testimony of the ancient fathers before them. For the ancient Bishops, who were almost 120 years before, both those in the great city of Rome, and in our own country, (the East,) rebuked such as said the Son of God was made, and was not consubstantial with the Father." No mean proof this, of the firm, regular and invariable adherence of the Church to the doctrine of the Trinity, even in her earliest ages.—*Church Advocate*.

POETRY.

From the Philadelphian.

THE LAND OF THE BLEST.

BY MRS. ANDY.

"Dear father, I ask for my mother in vain—
Has she sought some far country her health to regain?
Has she left our cold climate of frost and of snow,
For some warm, sunny land where the soft breezes blow?"
"Yes, yes, gentle boy, thy loved mother has gone,
To a climate where sorrow and pain are unknown;
Her spirit is strengthened, her frame is at rest—
There is health, there is peace, in the Land of the Blest."

"Is that land, my dear father, more lovely than ours—
Are the rivers more clear, and more blooming the flowers?
Does summer shine over it all the year long?
Is it cheered by the glad sound of music and song?"
"Yes, the flowers are despoiled not by winter or night,
The well-springs of life are exhaustless and bright,
And there, by sweet voices, sweet hymns are address'd
To the Lord, who reigns o'er the Land of the Blest."

"Yet that land to my mother will lonely appear;
 She shrunk from the glance of the stranger while here;
 From her foreign companions I know she will flee
 And sigh, dearest father, for you and for me."
 "My darling, thy mother delighteth to gaze
 On the long severed friends of her earliest days;
 Her parents have there found a mansion of rest,
 And they welcome their child to the Land of the Blest."

"How I long to partake of such meetings of bliss,
 That land must be surely more happy than this;
 On you, my kind father, the journey depends—
 Let us go to my mother, her kindred and friends
 "Not on me, love: I trust I may reach that bright clime;
 But in patience I stay still the Lord's chosen time,
 And must strive while awaiting his gracious behest
 To guide thy young step to the Land of the Blest."

"Thou must toil through a world full of danger my boy;
 Thy peace it may blight, and thy virtue destroy;
 Nor wilt thou, alas! be withheld from its snares,
 By a mother's kind counsels, a mother's fond prayers.
 Yet fear not, the God whose direction we crave,
 Is mighty to strengthen, to shield and to save.
 And his hand may yet lead thee a glorified guest,
 To the home of thy mother, the Land of the Blest."

RELIGIOUS INTELLIGENCE.

Juvenile Missionary Society.—The Anniversary (thanksgiving day, Nov. 5,) was commemorated at St. Philip's temporary Church. The address was delivered by the Rev. Wm. Elliott, Assistant Minister of St. Paul's Church, (Radcliffeborough,) and \$83 was collected for the benefit of the institution.

St. Philip's Church, Charleston.—The Corner Stone for the New Edifice was laid on the 12th Nov., prayers were offered by the Bishop of the Diocese, the *Gloria in excelsis* was chanted; the Congregation were addressed by the Rector,* and the religious services closed by singing the two last verses of the 101st hymn. A large number of persons then assembled in the "Temporary Church," and an address, by appointment of the Vestry, was delivered by Benjamin Elliott, Esq. in which he interestingly adverted to the history and biography of the "Old Church," identified as they are with those of the State of South-Carolina and the city of Charleston. The inscriptions were as follows:

On the Lower Stone,
 Corner Stone of the third Edifice:
 Erected in Charleston, South-Carolina,
 Under the appellation of
 ST. PHILIP'S CHURCH.
 Laid by the Right Rev. NATHANIEL BOWEN, D. D.
 Bishop of the Diocese, Nov. 12th, A. D. 1835.
 GLORY BE TO GOD,
 The Father, and the Son, and the Holy Ghost.

* See page 367.

On the Cap Stone,
ST. PHILIP'S CHURCH.

The 1st Edifice built of wood, 1681, on the site now occupied by St. Michael's Church, was taken down 1727.

The 2d built of brick, was commenced 1710-11.

Finished 1723. and burnt February 15, 1835.

This 3d, covering the greater portion of the site, will be of the dimensions and order of Architecture, and after the plan of the second, with the addition of a chancel.

The Rev. CHRISTOPHER E. GADSDEN, D. D. Rector.

The Rev. DANIEL COBIA, Assistant Minister.

Building Committee.

WILLIAM M. SMITH,
JOSEPH MANIGAULT,
JOSHUA W. TOOMER,
JAMES POYAS,
HENRY TRESCOT,
HENRY F. FABER,
PETER BACOT,

NATHAN. R. MIDDLETON,
H. D. LESSENE,

Vestrymen. Wardens

Committee of Congregation.

JOSEPH JOHNSON, Chairman.
THOMAS G. PRIOLEAU,
ARTHUR MIDDLETON,
G. KINLOCH,
J. B. WHITE,
CHARLES MOUTON,
EDWARD H. EDWARDS,
EDWARD M'CRADY.

* T. W. BACOT, Secretary and Treasurer of the Church.

J. SMITH, Clerk.

BELL & SANDERS, Bricklayers.

Cavities were made in the Lower Stone, so as to admit of coins; (among those deposited were the current money coins of the United States, most of them of the present year—and a very curious copper coin of the date of 1707, entitled "a calendar of Sunday figures") and a copper box containing the following documents:

The Book of Common Prayer, published by Thomas T. Ash, Philadelphia, 1834, Nos. 3, 4, 5, 6, 7, 11, Gospel Messenger, for 1835.

Rev. D. Cobia's Sermon on the burning of St. Philip's Church.

Rev. C. E. Gadsden's Sermon on the Death of Bishop Dehon.

Journal of the Proceedings of the 47th Convention of the Protestant Episcopal Church of the Diocese of South-Carolina, 1835.

Journal of the Proceedings of the General Convention, 1835.

Pastoral Letter to the Clergy and Members of the Protestant Episcopal Church in the United States of America, 1835.

Circular of the Congregation of St. Philip's Church, dated Feb. 18th, 1835.

Papers of the City, Feb. 16 and 18, giving account of the Burning of the Old Church, and Proceedings of the Congregation.

Also, of 12th Nov 1835.

The Missionary, March, 28th, 1835.

Seldom has so interesting a ceremony occurred. The breathless silence of a large assembly—the sorrow and the hope in the countenances of those more immediately concerned—the sympathy of their fellow citizens and fellow Christians, some of them from distant lands—the little children eagerly laying each one a brick, on the foundation of their New Church, in short, all that was heard, and seen, and felt, was adapted to make on the memory and the heart a pleasing, and a useful impression.

Edgefield.—Extract from the Report of the Missionary, Rev. Mr. Thos. A. Cook.—On the 20th of August, I arrived at Edgefield Court House, and on the 21st performed Divine Service in a private house,

* This name was unfortunately omitted through inadvertance on the Stone—and is here placed as it should have been there.

kindly offered for the purpose. I was pleased to observe a friendly feeling pervade the whole community towards our infant Church, and still *cherish the hope* that the services of a pious and efficient Minister may be blessed there. The number of communicants is yet very small; not more than six: but by the liberality of their friends abroad, and their own active exertions at home, they have been enabled to commence a neat and comfortable Edifice, forty feet long, by twenty-eight wide; built of brick, and calculated to hold about two hundred people. On the 25th of August, the day appointed for laying the Corner Stone, a large and respectable congregation collected, both from the country and the village, on the spot appointed. The services (the singing of a hymn, and the reading of the 84th psalm) were concluded with a prayer, and an address: after which the Stone was laid, on the top of it was engraven, "Trinity Church, 1835." A Bible, a common Prayer Book, and a Newspaper, were deposited within it: which done, the meeting dispersed, exhibiting the greatest decorum and good feeling. By the Providence of God, I was permitted to preach every Sabbath, *with the exception of one*, and frequently addressed meetings during the week. The Rev. Mr. P. Gadsden, visited Edgefield and administered the communion on the 20th of Sept. The congregation will still be dependent upon their friends, to make up the deficiency of five hundred dollars, in meeting their contract with the builders. We commend this Infant Church to the kind feelings of Episcopalians throughout the State, and we hope it will not be forgotten, they will need some aid in supporting a minister among them. To the Society for the Advancement of Christianity in the State of South-Carolina, I have to acknowledge the receipt of \$50, for two months services; and here I take an opportunity to acknowledge my obligations to the Rev. Mr. Johnson, and the Methodist Ministers at Edgefield, who often vied with each other in the polite offer of their pulpits whenever I stood in need. It remains known only to God, whether my preaching was blessed to the spiritual advantage of any. I have cheerfully resigned the issue to him, knowing that he often gathers up bread which has been despised of men, and that he will perfect his own praise, not by might, nor by power, but by his Holy Spirit."

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The Record for October, contains an abstract of the last annual report. It appears of the amount received during the 15 months preceding, viz: \$36,980—\$2546 were from this Diocese. The contributions were from 25 Districts. The largest contributions were from New-York, viz: \$12,350; Pennsylvania, \$5648; Massachusetts, \$2654; Virginia, 2031, Maryland, 1735. From Greece, we learn "the press under Dr. Robertson, has added several useful works to the number which it has already sent forth. Dr. R. is at present engaged in printing the Turkish Bible, with Greek characters, for the Greeks of Asia Minor, a large portion of them being acquainted with no other language. The edition is at the expense of the British and Foreign Bible Society." * * From Monroe, in Michigan, "on Sunday evening, the 2d inst., a gentleman was baptized by the incumbent of the parish, and from his connexion with the village, his baptism may not perhaps be deemed an incident unworthy of record. He was the first

American that entered the county of Lenawee, of which Tecumseh is the capital; and from what I have learned, it seems that where St. Peter's Church now stands, was the first ground cleared by him. Here twelve years ago, the wild beast had its lair, or the savage tribes of the forest found a temporary residence. Where could a better site be chosen for securing a temple for Jehovah's glory, than the spot which first marked the starting point of civilization? and where could we select a fitter person to be the first dedicated in that sanctuary? Those acquainted with the circumstances, will long remember the pleasing associations that occupied their minds when this gentleman presented himself to receive the initiatory rite of admission to the Church; but who can describe the emotions of his heart on this interesting occasion, standing before the altar of the living God, and making the solemn vows of the baptismal covenant in the presence of a numerous and attentive audience; and this on a spot where twelve years before he stood alone amidst the trees of the forest. Then no other sound broke upon his ear but that of the axe, and the crashing noise of the falling oak disturbing the deep solitude of the woods. Now his eyes were gladdened by the sight of a Christian temple filled with a worshipping assembly; his ears delighted with sounds of sweetest harmony, the praises of Jehovah sung by choir and congregation."

* * From Grass Isle, (Michigan,) "discord had poisoned the atmosphere of this beautiful spot of earth, and many neighbours, as I was informed, were not even upon speaking terms; yet now, what a delightful change! all their mutual animosities seemed to be cast aside or forgotten—they cheerfully took sweet counsel together, and walked from the house of God as friends." Discord dared not inhale the hallowed air of our little temple—air on whose every breath the words of the Holy Ghost were borne! That evil spirit departed as of old, charmed away by the harp of the son of Jesse: and the voice of an Apostle seemed to proclaim in the heart of each, 'if a man say I love God, and hateth his brother, he is a liar.' * * "The departure of the Missionary Bishop for Missouri and Indiana (says "the Missionary,") was made the occasion of two public meetings to bid the zealous messenger of the Churches "God speed." In New-York a meeting was held in the Church of the Ascension, on the evening of Sunday, October 25, which is represented as among the most numerous in attendance, and most fervent in spirit of any which has been called for the purposes of our communion. It was addressed by the Right Rev Bishops B. T. Onderdonk and Kemper, the Rev. Drs. Milnor (the Foreign Secretary) and Hawks, and the Rev. Hugh Smith. On correspondents labour for language to express the absorbing interest which the occasion involved. A substantial testimonial of its sincerity and power is afforded in the pecuniary result, which amounted to \$2200. In Philadelphia, a public meeting was held in St. Stephen's Church on the evening of Monday, Nov. 2, at which the Right Rev. Bishop White presided. Addresses were made by Bishops Doane and Kemper, the Rev. Mr. Dorr, (the Domestic Secretary,) the Rev. Dr. Duchet, and the Rev. Messrs. James and Clarke. The result of the "opportunity" afforded to the Churchmen of Philadelphia by Bishop Kemper's farewell visit, counted in money, is \$1000. We say counted in money, for, as was well and truly said by the Domestic Secretary, "gold and silver cannot express the benefit

which is thus done to the souls of men, or the glory which redounds to God in the devout aspirations thus enkindled, the godly resolutions thus induced, the fervent supplications thus poured out." May the Church have many such opportunities to do good, and may Churchmen never be weary in well doing!" * * It has been resolved to publish a paper to appear in January, and to be entitled "The Spirit of Missions"—the Rev. W. R. Whittingham has been invited to be the Editor with a salary of \$300, and one quarter of the nett profits. It will contain, besides our own Missionary intelligence, that of the Church of England. The following notice has been sent us for publication.

Foreign Missions.—The undersigned respectfully informs the members of the Protestant Episcopal Church in the United States, that the Committee for Foreign Missions, appointed under the new organization of the Domestic and Foreign Missionary Society, and located in the City of New-York, have entered on the discharge of their duties. An office for the meetings of the Committee, and the transaction of business is established in White-street, at the corner of Centre-street, where the undersigned gives daily attendance, and requests all communications to him in his official capacity may be addressed. All remittances and payments of money, are requested to be made to Henry Cary, Esq. Treasurer of the Committee for Foreign Missions, Phoenix Bank, Wall-street, New-York.

JAMES MILNOR,

Secretary and General Agent of the Committee of the Protestant Episcopal Church for Foreign Missions.

New-York, October 27, 1855.

Domestic Missions.—The members of the Protestant Episcopal Church in the United States, are respectfully informed that the Committee for Domestic Missions, of the Domestic and Foreign Missionary Society, have entered on their duties. Their office is No. 115 Franklin-street, where the Secretary and General Agent will daily attend, and where all communications may be addressed to him. All remittances and payments of money, are requested to be made to James Swords, Esq. Treasurer of the Committee for Domestic Missions, at the office of the Washington Insurance Company, corner of John and William streets, or at the Bookstore of Swords, Stanford & Co. No. 152 Broadway.

BENJAMIN DORR,

Secretary and General Agent of the Committee of the Protestant Episcopal Church for Domestic Missions.

New-York, Oct. 31, 1855.

Church Building Society.—This Society, which has been but recently organized, will probably prove one of the most useful in our Church. Its object is to assist destitute parishes in the West, by furnishing them with the means of building Churches at suitable times, on easy terms, and in such a manner as to save them from the delay and expense, the mortification and great inconvenience incurred by bringing their applications separately and in the usual way before the public. Their subscription amounts already, and with scarce an effort, to \$10,000; and we wish it were ten times as much, for there is scarcely any amount of money which such a Society might not expend to the greatest advantage.—*Churchmen.*

Sentence of Deprivation.—The Rev. Henry Dalton has been deprived of his ecclesiastical preferment in Ireland, for preaching the doctrine of the late Edward Irving, for omitting the prayers and offices of the Liturgy, and substituting others of his own composition in his Parish Church, for having convened meetings of females and others on other days than Sundays in the said Church, and there having wholly omitted the service of the Liturgy, and used prayers of his own composition, for disobedience to the lawful commands of his ordinary, &c.

Conversion of the Jews.—More Proselytes have been made (says Tholuck before the British Society) from among the Jews during the last 20 years, than since the first ages of the Church. In the University of Breslaw, there are 3 Professors, and at Hallé five who had been Jews.

OBITUARY.

DIED—In New-York, on the 28th October, GAVIN HOGG, Esq. a distinguished Layman of our Church, greatly respected and esteemed, and it may be added, loved by several persons in this Diocese, and advantageously known, wherever he was known. We are indebted to the Churchman, for the following notice of this preminent and excellent man. His dying declaration is truly characteristic. "In the death of this gentleman, in the prime of his life, and the midst of his usefulness, his profession has lost a distinguished ornament, and the Episcopal Church one of her devoted sons. Attached to the Church from principle, the result of a careful acquaintance with her doctrines and institutions, his strong intellectual faculties, his ardent feelings, and his preserving efforts, were all given to promote her advancement. The Diocese of North-Carolina will severely feel the loss of one on whose counsel and co-operation she could always depend. The illness which terminated in his death prevented him from taking part in the deliberations of the recent General Convention in which he held a seat; but in the sessions of 1829 and 1832, Mr. Hogg was an active and influential delegate, and those who may have thought his principles too uncompromising, could not but respect him for his consistency, and admire the noble frankness which was so striking a trait in his character. He had reached this city on his return to the South when his disease assumed its fatal symptoms. Aware of the crisis nigh at hand, he set his temporal affairs in order with a fidelity and minuteness which left nothing undone. The concerns of his soul had not been left unattended to till a dying hour. His first religious impressions, it is understood, were imbibed, through the grace of God, from the spiritual counsels and teachings of his revered friend, who afterwards expired in his arms—the late Bishop Ravenscroft. The state of Mr. Hogg's mind at the approach of death proved his principles to have been well digested, and that he reaped their peaceable fruits. The writer of this imperfect sketch, in his pastoral visits has seldom been privileged to witness such calmness and composure, and never, he may say, a more steadfast faith. The foundation on which he leaned was the one laid in Zion. He adverted to his Christian course since he had confessed his Saviour, and expressed a humble hope that it had been a consistent one. When it was observed in reply, that not by works of righteousness which we had done, but according to the mercy of God in Christ we were saved—that our best performances were far too weak, inefficient, and imperfect to deserve the remission of our sins and the gift of life eternal, he assented with fervor, and with strong emphasis added, "My hope is solely on the merits of Christ." His reasoning faculties never forsook him; and when towards the close he could not bear conversation, nor utter all he felt, his countenance bespoke the inward peace which he derived from the heavenly promises of which he was reminded, and the fervent "Amen" the comfort which he took in prayer, offered up in his behalf to a throne of grace. The following declaration was written by Mr. Hogg, under the apprehension that he would not be found alive by one who was hastening to him, and who arrived in season to unite her devoted efforts for his comfort to those of the kind friends in whose house he expired. "For the comfort of you and other Christian friends and brethren, I add that I die in full Christian faith, as held and taught by the Protestant Episcopal Church, and in a reasonable and holy hope that my own salvation is complete in the satisfaction made for me by my Saviour Jesus Christ—on whose merits I alone

rely : and to the same Jesus Christ, and unto the Holy Ghost, and unto the Father, three persons and one God, I ascribe all honor and glory. now and ever. Amen." Where can the Christian find a nobler dying testimony ? and where shall the mourner look for a more substantial ground of consolation ? A. N.

EPISCOPAL ACTS. ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of South-Carolina.—On Sunday, Nov. 8th, 1835, in St. Paul's Church, Radcliffeborough, Mr. Benjamin C. Webb, and Mr. Stephen Elliott, Jun. were admitted into the Holy Order of Deacons ; and on Sunday, Nov. 22, 1835, in St. Michael's Church, Charleston, the Rev. William Johnson, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of Pennsylvania—On Saturday morning, October 17, 1835, in St. Peter's Church, Philadelphia, Mr. John J. Kerr, late a Minister of the Presbyterian denomination, was admitted into the Holy Order of Deacons : On Sunday, October 11th, 1835, in St. David's Church, Manayunk, the Rev. Frederick Freeman, Deacon, was admitted into the Holy Order of Priests. On Monday, Sept. 14, 1835, in St. John's Church, Pequen, the Rev. Edward Y. Buchanan, was admitted into the Holy Order of Priests. On Friday, Oct. 23d, 1835, in the Town of Towanda, Bradward Co'ty. the Rev. S. T. Lord, and the Rev. Willie Peck, Deacons, were admitted into the Holy Order of Priests.

By the Right Rev. Dr. Doane, Bishop of New-Jersey.—On Tuesday, October 20th, 1835, in St. Peter's Church, Morristown, the Rev. William Ingraham Kip, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Meade, Assistant Bishop of Virginia.—On Sunday, Oct. 18th, 1835, in the Church in Millwood Frederick Parish Virginia, Mr. Richard K. Meade, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. McRaine, Bishop of Ohio.—On Sunday, Nov. 1, 1835, in St. Paul's Church, Cincinnati, Messrs. Bledsoe, Bronson, and Edwards, were admitted into the Holy Order of Deacons.

CONSECRATION OF CHURCHES.

By the Right Rev. Dr. H. U. Onderdonk—St. Paul's Church, Chester, October 15, 1835.

By the Right Rev. Dr. Brownell—Christ Church, West-Port, November 2d, 1835.

CALENDAR FOR DECEMBER.

6. 1st Sunday in Advent.
13. 2d Sunday in Advent.
16. }
18. } Ember-Days.
19. }
20. 4th Sunday in Advent.

21. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. 1st Sunday after Christmas, and
St. John the Evangelist.
28. Innocents.

TO THE SUBSCRIBERS OF THE GOSPEL MESSENGER.

Circumstances have rendered it expedient, if not necessary, to make some changes in the Editorial department of this Journal. To carry this purpose into effect, we trust our friends will not object to a suspension of the publication for a short time. It may be expected to appear on the 1st day of March, 1836, and as we do not doubt the "new series" will be deserving of increased favor, so we trust it will receive the same, and that the number of our subscribers will be so many as to enable us to aid the cause of Missions, to which the profits of this work are still, as they have been for several years, sacredly pledged.—*Conductors of the Goss. Mess.*

Errata.—Page 335, line 25 from top, for "efficient," read affluent.

" 344, line 12 from bottom, for "question," read custom.

" 350, line 11 from bottom, for "altitude," read attitude.

THE following Lines were handed to the Editors too late for insertion in the proper place, but as they are in connexion with the subject of the Sermon concluded in this Number, they are annexed. They appeared originally in England, on the 4th of Oct. 1835, ornamented by a lithographic representation of the Historical Scriptural Devices, which were around the *Title Page of the Coverdale Bible*, published in 1535.

A SABBATH DAY'S MEMORIAL
OF THE
REFORMATION,

As commencing from the Publication, by Royal Authority, of the first English Translation of the whole Bible, by MILES COVERDALE, October 4th, 1535.

By the Rev. W. FLETCHER, F. R. A. S.

Welcome, thrice welcome! hallowed day of rest,
Sabbath of centuries, the brightest, best;
Oh! be thou consecrate to HIM alone
Who made, and blessed, and named thee for his own.
For Oh! when moved by feelings warm and strong,
To swell the voice of prayer or choral song,
We seek the fane, where kindred spirits meet
To bend in worship at a SAVIOUR'S feet:
Or, if on *Sabbaths* of departed days,
Our souls were filled with gratitude and praise
As on the mercies of the past we dwelt,
And all the goodness of the God-head felt;
How more than meet, when retrospective thought
With silent index marks a season, fraught
With choicest blessings,—mercies, rich and rare,
That man's all-grateful heart should ponder there,
And of its fulness, raise to GOD above
Its song of thankfulness,—its hymn of love:
Say then, what claims for super-added zeal,
For warmer love, that Christian's heart must feel
Who, whilst he celebrates with prayer and praise
A holy *Sabbath*—happiest of his days
Forgets not too, that *Sabbath's* higher claim
Amongst the first to find its hallowed name:
Since Ages by,—on that momentous day
The holds of bigotry were swept away,
And GOD'S own *Word* in one resistless tide
O'er leapt its barriers, spreading far and wide
The *Stream of Life*, that all might taste, and see
The way to light, and immortality.
TIME WAS—when such her melancholy doom,
Religion slumbered in monastic gloom;
Her simple rites exchanged for forms alone,
Her Altar, not the heart, but sculptured stone,

A Sabbath Day's Memorial of the Reformation.

Around whose base, deluded *Sinners* knelt
Hearing and uttering words they seldom felt.
Oh mournful age—when Rome's imperious sway
Swept the simplicity of *Truth* away,
And built her power, and worldly wise control,
On the sad ruins of the human soul:
Denying to the blind that blessed light
Whose beams divine, would guide their steps aright,
Forbidding bread, the hungry soul to feed,
And drink to those, might living waters need;
Sealing that *Volume* to their hearts and eyes
Whose holy texts might make them truly wise.
Through darksome ages with no hand to lead,
No light to guide, or cheer in time of need;
The soul of man by devious paths and slow
Thus journeyed onwards through a vale of woe;
Till *Wickliffe* rose, with hope inspiring ray
"The morning star" of *Reformation's* day,
And boldly gave, despite the papal rod
To *English ears*, the saving Word of GOD.
Next fearless *Tindal* spread the truth around,
And next a *Coverdale* of mind profound
All blest to spread that day-spring from on high
Whose light shall beam unto eternity;
Bends to the task, with that prevailing zeal
Which GOD inspires, and holy martyrs feel,
And gives to man, by Kingly deed and will,
That glorious monument of human skill,
The Word of GOD, in *living language* drest;
The HOLY BIBLE—BOOK of BOOKS most blest.
TIME IS—and lo! that fountain thus unsealed,
No longer flows, a stream in part revealed,
But moving on majestic in its course,
Augmenting still in dignity and force,
Spreads through the land its healing waters wide
In one, embracing, soul-refreshing tide;
Till e'en the desert blooms beneath its sway,
And savage nations learn to praise and pray;
And BIBLE truths, like waters of the sea,
Flow to all shores,—abundant, pure and free.
TIME SHALL BE—when the strife of nature by,
The soul released shall seek its kindred sky,
Oh! what shall then alone for gifts despised,
For GOD'S own Word so little loved and prized,
That *Holy Word* for man's instruction given,
That torch of Faith to light the soul to heaven?
Oh! be it then, the solace of our days
To read and pray, to meditate and praise;
To make the Bible our sustaining fare,
Our Friend in need,—our Comforter in care;
So shall we find, through HIM who died to save,
That peace in life—that rest beyond the grave,
Which all must sigh for—all should strive gain
And none through CHRIST shall labor for in vain.

